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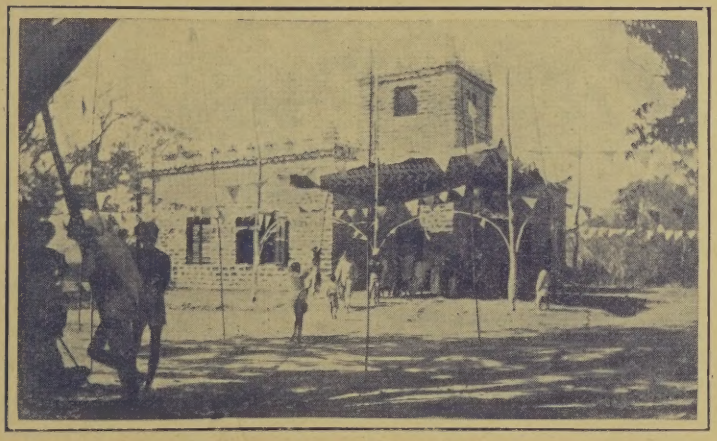
MISSIONS IN BENGAL



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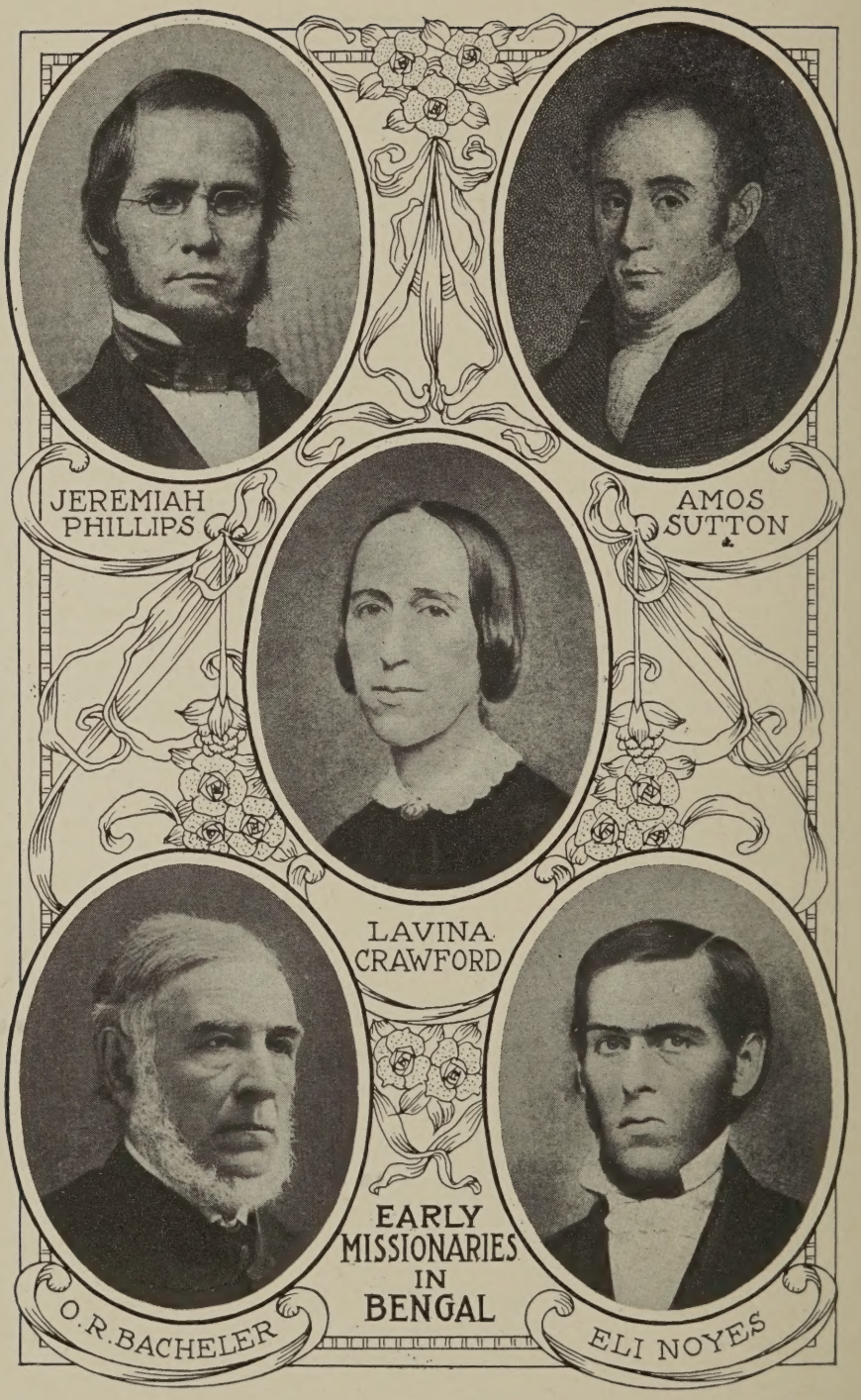
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EARLY MISSIONARIES IN BENGAL

HISTORICAL SERIES

MISSIONS IN BENGAL

By THOMAS H. STACY, D.D.

A Wayside Shrine

AMERICAN BAPTIST FOREIGN MISSION SOCIETY .·. BOSTON, MASS., U. S. A.

Acknowledgment

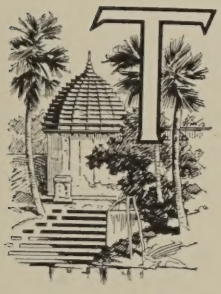
THIS sketch of the Bengal Mission was prepared by Rev. Thomas H. Stacy, D. D., formerly Secretary of the Free Baptist Foreign Mission Society. Many of the photographs from which the illustrations have been made were furnished by the missionaries in Bengal.

Additional Information

FOR the further study of the Bengal Mission, reference should be had to the current numbers of *Missions*, the Annual Report of the Society and numerous leaflets. Address the Literature Department, American Baptist Foreign Mission Society, Ford Building, Boston.

Bazar at Contai

MISSIONS IN BENGAL



THE Bengal Mission field lies southwest of Calcutta, from the mouth of the Hoogly River along the coast of the Bay of Bengal to Cuttack, some of the stations being 225 miles from Calcutta. It occupies about 12,000 square miles. Formerly it was somewhat larger, but recently the Methodist mission has been doing work at a station in the Midnapore section, and people of a different denomination have done some work in the country called Morbhanj, a section west of Balasore among the hills.

The climate of this portion of India is entirely tropical, and most of the year it is very hot. Near the coast the country is fertile and productive; behind this the land is hilly and less fruitful. Agriculture, small manufactures and trade form the chief occupations of the people.

DIVISIONS

Although all of this field is in Bengal province, it is in two divisions, one Burdwan, the western part of Bengal proper, the other Orissa. Midnapore is the chief city of the Burdwan division, situated some seventy

or seventy-five miles west of Calcutta, with a population of about 60,000. It is a center of trade, has commodious public buildings and good schools, including a college. Balasore is the chief town of Orissa, situated eight miles from the sea on the Burabalang River, with a population of 30,000. The entire field is traversed by that great pilgrim road which comes through the northern cities celebrated for religious temples and shrines, down through Midnapore, Jellasore and Balasore, through Puri with its noted temple of Jagurnath, and on to Cuttack, a road traveled by many thousands of people, perhaps millions, every year.

POPULATION, LANGUAGES AND RELIGIONS

This field contains 4,000,000 people, speaking at least five different languages. In Midnapore District the Bengali is used chiefly; in Balasore District the Oriya is the principal language, the Mohammedans using Hindustani; the Santali, Telugu and some other dialects are used by small sections of people.

The predominating religion is Hinduism, ever polluting, degrading and dissatisfying. In the cities and large towns there are Mohammedans, in all perhaps 75,000 descendants from the early conquerors. The aboriginal tribes, of which the Santals are the most numerous, number 200,000 or more. They are nature worshipers and their origin is uncertain. The Bengalis and Oriyas came from the Aryan branch of the Caucasian race. It is claimed that the brightest and most intelligent native people of India are Bengalis. The Oriyas are deemed to be smart and intelligent, but they differ from the Bengalis in some habits, — in form and language, although the language of both is derived from the Sanskrit. They have a common religion, Hinduism.

COMMUNICATION

Communication in this section of India is by rivers, canals near the coast, very good roads between important towns. Trunk roads are well metaled with laterite

BENGAL

MAP SHOWING THE

STATIONS

OF THE

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Stations of A.B.F.M.S. **Balasore**

Railroads

Canals

Scale of Miles

0 10 20 30 40 50

PETERS, ENGRS., BOSTON

stone, and unmetaled roads are passable during most of the year. Substantial bridges span the smaller streams. At convenient stages along the principal roads are *dak* bungalows, built for the use of government officials when traveling through the country; missionaries have free use of these bungalows when they are not occupied by the officials. A well-equipped railroad connects Calcutta with Madras on the east coast and with Bombay on the west, passing through the length and breadth of the Bengal field. The postal facilities are excellent and the telegraph is in all the larger towns.

MISSION STATIONS

At the present time there are nine mission stations: Midnapore, Balasore, Chandbali, Santipore, Kharagpur, Bhimpore, Jellasore, Contai and Bhadrak, while at seventeen outstations work is conducted by native Christians under the superintendence of the missionaries. Throughout the entire history of the mission more or less itinerating through the country and jungle portions has been carried on through the cold season with good results.

EARLY HISTORY

The Bengal field had its first missionaries nearly a century ago. William Bampton and James Peggs with their wives were the first missionaries sent out by the General Baptists; they sailed from England May 29, 1821, and reached their destination on November 14 of that year. They settled at Cuttack, in Orissa province. In June, 1824, Amos Sutton was ordained to the ministry in England; on August 12 of that year he embarked for India as a missionary, reaching that land February 19 following. He went directly to Cuttack. As early as 1825 Peggs suggested the importance of having missionaries at Tumlook, Midnapore and Balasore, but several years passed before any of these places had a missionary.

The occupancy of the field by the General Baptists

was very meager, neither men nor money being advanced in any adequate measure. Mr. Sutton's wife died May 15, 1825, soon after they reached India; in June, 1826, he married for his second wife, Mrs. Colman, widow of Rev. James Colman, an American Baptist missionary who died while he was engaged in mission work with Adoniram Judson in Burma. At this time Mrs. Colman was doing mission work in Calcutta. With Mr. Sutton she keenly felt the needs of the field and the inadequacy of its supplies; she told him of the Free Baptists in America, who in faith and practise corresponded to the General

Traveling by Gharry

Baptists in England. He at once wrote a letter while at Puri setting forth the wretched condition of the people and their great need of the gospel and addressed it to the Free Baptists of America, asking their cooperation. He intended this letter to be printed in the *Morning Star*, the denominational paper, but he did not know where it was published, and consequently reluctantly laid the letter aside. Not very long after he received a package from England with a copy of the *Morning Star* wrapped about it. Was there not a providence in this? Was not

God directing? The appeal was taken from the desk, sent on its mission, printed in the issue of the *Morning Star* April 13, 1832, and gave a thrill to the denomination. At that time Free Baptists had no organized mission or benevolent work; they needed only to appreciate the need and opportunity in foreign missions to participate in that department, and in all the other church enterprises as well.

The publication of this appeal found a quick response. In the autumn of 1832 Free Baptists decided to organize a foreign mission society, and this was done at North Parsonsfield, Maine. An act of incorporation was obtained from the Maine legislature, and approved January 29, 1833. Soon after this Dr. Sutton visited America and not only did much to interest Free Baptists in the mission, but induced the Baptists to begin their mission to the Telugus in South India. He served as secretary of the new society 1834–35, and assisted in raising a fund of nearly $3,000. When he and Mrs. Sutton sailed from Boston in September, 1835, for their India field, they had with them Rev. and Mrs. Jeremiah Phillips, Rev. and Mrs. Eli Noyes, representing the Free Baptists, for Orissa, and Rev. and Mrs. Samuel S. Day, representing the Baptists, to begin the famous work among the Telugus. Dr. Sutton and his helpers reached the field in 1836, and very soon after the portion of this field east and north of Cuttack fell to their care.

FIRST MISSIONARY EXPERIENCES

The first Free Baptist missionaries, Mr. and Mrs. Phillips and Mr. and Mrs. Noyes, reached the field in February, 1836, and went to Cuttack, where they spent some months with General Baptist missionaries in the study of the language. Then after consultation it was mutually agreed that it would be better for the Free Baptists to establish an independent work and locate at Sambalpur, a town 250 miles west of Cuttack. Consequently, on December 12, 1836, the four new missionaries proceeded up the river in native boats to their destina-

tion. The journey was beset with most dangerous and trying experiences, but they reached Sambalpur in January, 1837.

This proved to be a most unhealthful location. The daughter of Rev. and Mrs. Noyes died here; both Rev. and Mrs. Noyes had fever and were compelled to return to Cuttack; then Mrs. Phillips came down with fever, and after giving all her possessions to the mission, and declaring, "Had I thousands of gold and of silver I would lay it all on the altar of missions to the last mite," passed into the great beyond. The disconsolate husband prepared her body for burial with his own hands, placed it in the lonely grave and then himself succumbed to the fever.

Already he had obtained a following in an orphan boy, Silas Curtis, afterwards a faithful minister. This boy

Missionaries in Conference, 1911

saw the situation, and taking a piece of palm-leaf and a stylus, or the sharp point of a nail, wrote "Mamma Phillips is dead, Papa Phillips is very ill, and unless you come quickly and get him, he will die also." He addressed this message to the missionaries at Cuttack, the mail carriers passed it on and on until it reached its destination, and very soon friends came, placed Mr. Phillips in a boat and floated it down the Mahanadi River to Cuttack. His life was saved, but it was thought best for the missionaries not to return to Sambalpur; accordingly they went to Balasore instead, a station made vacant by the return of Mr. Goadby to England. Here the first permanent Free Baptist mission work was organized in February, 1838. In 1839 Mary Grimditch entered the mission as the second Mrs. Phillips, and died in 1840. Hannah Cummings became the third wife of Jeremiah Phillips, and lived a devoted missionary until 1907. Both of these women bore to him notable chil-

Nellie Phillips Memorial School at Santipore

dren, several of whom became very efficient missionaries.

In March, 1840, it seemed best to divide the force, and accordingly Jeremiah Phillips and his family went to Jellasore and established a mission station, Eli Noyes and his wife remaining at Balasore. In 1840 Dr. and

Mrs. Otis R. Bacheler reached the field and joined the workers at Balasore. On account of illness, Mr. and Mrs. Noyes retired from the mission in 1841, leaving this station to the care of the Bachelers. On January 20, 1845, Mrs. Bacheler passed on to the other life, and was buried in the old cemetery at Midnapore, by the side of the second wife of Dr. Jeremiah Phillips. One monument with a double tablet marks the graves of both. Mrs. Bacheler left two children. On February 26, 1847, Dr. Bacheler married Miss Sarah P. Merrill, of Lowell, Mass., a native of Stratham, N. H.; they were married in Jellasore by Dr. Phillips.

Such, in brief, is the early history of the mission in Bengal, which now (1912) has 9 regular stations, 17 outstations, 19 churches organized in two quarterly meetings and one yearly meeting — several of these churches are self-supporting, — 98 Sunday schools and 146 other schools. In direct Christian work there are among the native workers 36 preachers, 20 Bible women and 14 colporteurs.

DEPARTMENTS OF WORK

In a new field a mission has no constituency and the missionaries must find some effective way of reaching the people. Sometimes it has been difficult to get a hearing except by going out into the bazar or market. This has been a common method throughout the history of the Bengal Mission. All men missionaries have practised it somewhat, while some have been much wedded to it.

BAZAR PREACHING

In this work, the missionary, with his native helper, takes his stand in a principal street; perhaps they sing, or play some musical instrument, and when a congregation has gathered they talk a little or ask a few questions, thus leading up to a declaration of the gospel; after this, tracts and books are distributed. The preacher must be self-possessed, understand what he is talking

about, awakening and awake, for he is likely to have intelligent and shifty men in his audience who will not let him go without a display of their knowledge in a bombardment of questions, with a very strong determination to get the laugh on him. Some may be sarcastic and derisive.

Sometimes three parties have preached daily in Midnapore. Old School Bazar in this city was Dr. Bacheler's favorite preaching stand, and throughout the years of his service at that station, when he was at home, he or some representatives of his were at this preaching stand for work just before sunset. At some seasons of the year the Santali students made up two parties and visited the Santali villages within a mile and a half of the town, and read, sang and talked to them. In the morning the young preachers visited from house to house, while the old men distributed tracts in front of the chapel. This work has been deemed most effective, both in calling the attention of a large number to the truths of the gospel and in securing definite personal results.

ITINERATING

This is also called evangelistic, cold season and country work. This has also been carried on throughout the history of the mission, and is done in the cold season, when the missionary and native helpers, and sometimes the missionary's wife, all living in tents which they carry along, go through the villages, markets and jungles at a distance from the station, calling the attention of the people to the gospel by preaching, distributing tracts, doing the work of a pastor, and perhaps that of a physician. In this work many a hardship has been endured, many a danger met from man, beast and reptile, almost beyond credence. But by these efforts large numbers have heard the message for the first time, later to search out the missionaries at the dispensary or at the preaching stand, when they were in town, and perhaps eventually to find the church and a place in its sheltering fold.

This sort of work in India has been carried on with much of the genius which characterized the work of the disciples in Palestine. It was during a tour of this kind that the Santals were discovered by Eli Noyes, and two years later reached by Drs. Phillips and Bacheler in a way which led to permanent results, giving to them schools and churches, making them teachers, preachers and notable Christians. They are of sufficient interest to deserve special description which is given elsewhere in this sketch.

A Church in the Kharagpur Field

In one of his cold season tours Dr. Bacheler was away four months, traveling over 300 miles, through jungle and forest, among hills where bears, tigers and reptiles abounded, with here and there a village. He visited twenty-four markets, thirty-four villages, and with his helpers distributed 888 single gospels, 1,111 scripture selections and 3,000 tracts, and with a pained heart felt that multitudes had heard the gospel for the first and last time. Rev. Z. F. Griffin, for almost thirty years a missionary to India, says that cold season work is the most delightful service in which he can engage. No doubt others would say the same.

MEDICAL WORK

Medical work has taken a prominent place from the early history of the mission. It was introduced by Dr. Bacheler, the first Free Baptist medical missionary. He studied for this at Dartmouth and Harvard, where his natural inclination and adaptability in this direction were

much developed. He was the first to use chloroform in Bengal; when drugs were expensive and not easily obtained, he compounded from the crude material, and sometimes made his surgical instruments, which were always serviceable. He also practised dentistry to advantage.

Since Dr. Bacheler the mission has had several medical missionaries; these have been a great blessing to the people and have increased the efficiency of the work there very much. Among these were James L. Phillips, who added this equipment to his marvelous preaching ability, Mary W. Bacheler, T. W. Burkholder, Helen M. Phillips, Harry M. Bacheler, A. L. Kennan, Shirley Smith Thompson and H. R. Murphy. Under all circumstances, medical work has opened the way for the gospel, which has been carried into the homes of the sick and offered to the dispensary patient by word of mouth and by tract.

Dr. and Mrs. Kennan and Native Pastor

Relief from physical suffering has time and again opened the way for the missionary to present the one reliable cure for soul ailments. Dr. J. L. Phillips says that one day when galloping toward a market his horse was stopped suddenly by a huge buffalo, prostrate in the road. His right hind leg was out of joint and the people standing about did not know how to help the poor creature. But after the missionary showed how to relieve the animal of its distress, he took the occurrence as a text and at once had an audience of ready listeners.

The Balasore dispensary, established in 1840, was discontinued after a faithful service of twenty years, during the last eighteen of which the patients averaged about 2,200 a year. During the rainy season of 1881 the Midnapore dispensary had 10,000 patients in five months, 4,000 of whom came during the months of September and October. The poor have been treated gratuitously, but payment is required from those able to pay, and this has met current expenses. Indian medical students have been of much assistance to the medical missionaries and have gone out to do valuable service.

PRINTING PRESS

The printing press was also introduced into the Bengal Mission by Dr. Bacheler. For some time it had been apparent to him that a press would be very useful in helping to carry on the work, giving employment to native Christians, placing the mission before the people in a more dignified way and providing financial returns. When he went back to India in 1862 he took with him a "low hand printing press"; this was paid for with money raised in Sunday schools by Miss Lavina Crawford two years previous, and money solicited by himself from personal friends, supplemented by his own personal contribution. He began to work this on the voyage to India, printing several issues of a paper as large as the press would allow, which he named "Ocean Herald."

In Midnapore, which Dr. Bacheler was to make the center of his future India work, the press was set up. English and Bengali were soon in use and in less than a year it was the means of bringing nearly $500 into the mission treasury. Ten years later a larger press was sent out by friends in America, and the work constantly increased. Tracts and school books used in the primary schools were printed, and profitable outside jobs were taken, from ten to twenty being employed in different departments of the work. Not only did the press pay its expenses, but in addition averaged to make about 500 rupees a year, which was used in the mission where

most needed, quite largely among the Santali schools, a very wise expenditure. The Midnapore chapel, a commodious and well arranged building for its time, and a few years later a substantial brick building for the printing establishment were built with funds accumulated in this way. Thus the press, at first located in the

The Bacheler House at Midnapore

private home of Dr. Bacheler, afterwards in one end of the chapel, at length found a permanent home of its own.

At that time the mission could do its work more cheaply than it could have it done, and the press gave character to the mission with both Indians and Europeans. In those early days Bible societies forbade appropriations for the publication of the Bible in foreign languages, but by means of this press, our Society could publish for distribution its own translations, and to quite an extent did so. Translations of the Scriptures into the Bengali, Oriya and Santali languages were printed from year to year, and for several years the Mission Reports and a thousand copies of the Sunday school lessons in Bengali were printed here. Among other literature a Bengali Christian song book, helpful productions from the pen of Mrs. Griffin and Mrs. Burkholder, came from this Midnapore press. In a single year it produced as

many as 12,000 copies of sacred literature. Mr. R. M. Lawrence went to India and managed the press very successfully for nearly seven years. Messrs. Griffin, George, Miner and Wyman have at different times superintended it.

In July, 1901, this work was discontinued because larger returns for money invested in books and tracts could be obtained by having these printed on steam presses elsewhere. Job work had to be taken at a losing rate, mission work jobs not being sufficient to keep the press busy. The building was sold to the Woman's Society to be used as a home for women missionaries.

SCHOOLS

As in America so in India, education has been regarded as very important. Our missionaries have believed that education is enlightenment, always preparing the way for the right reception and assimulation of the gospel. About 150 schools are reported, ranging from the kindergartens to the high school. In addition there are about twenty Christian zenana teachers and the Phillips Bible School with three teachers. The schools have had a considerable variety in the endeavor to meet all needs and conditions. Mention should especially be made of the Bible school and the boys' high school.

The Phillips Bible School

The missionaries have constantly been on the lookout for such converts as showed inclination to evangelistic work. During the hot season, when little could be done away from home, the plan was to form a class of the native preachers and candidates for Bible study during the hottest part of the day, continued through five or six months of the year. For this, each missionary was the teacher of his own class. In course of time, as the classes became larger, it was thought best to gather all into one school and thus give better advantages. This was the origin of the Bible school, organized under the care of Dr. J. L. Phillips, the work being carried on in his

bungalow. When Dr. Phillips was in America in 1875–78 he was made Corresponding Secretary, Rev. C. O. Libby resigning this office on account of failing health. In addition to attending to these duties Dr. Phillips raised $25,000 for the endowment of a Bible school at Midnapore. When he returned to India in 1878 he became its first principal as well as its founder, having the school in charge from its opening until his return to America in 1885. It was after this that the name Phillips Bible School was given to it in his honor. From 1864 to 1879 Dr. Phillips was supported by the Free Baptists of New Brunswick.

The school term is usually from March to November, allowing the students opportunity for cold season itinerating. The course extends through four years, embracing a study of the entire Bible, with English, Sanskrit and

Phillips Bible School at Midnapore

general literature. The students are supported on the interest of the endowment, devoting their entire time to study and evangelistic work. They have seven hours daily in the school and from one to two hours for preaching in the bazar, where they also sing and do personal work as opportunity is afforded. Nearly every preacher, and several of the teachers at the present time, are graduates of the Bible school, and the churches are well equipped with acceptable native preachers. Dr. Phillips was succeeded by Dr. Bacheler, who was assisted by Dr. Burkholder, Rev. M. C. Miner, Rev. E. B. Stiles,

Rev. Samuel Das and others. Rev. H. R. Murphy managed the school for a time. Rev. H. E. Wyman has had charge now for several years.

In 1880 a woman's department was added under the superintendence of Miss Harriett Phillips, for the training of zenana teachers and Bible women. Mrs. J. L. Phillips, Mrs. Lavina C. Coombs and others have assisted; Miss E. M. Butts, an efficient teacher, became head of this department in 1887. In 1890, Deacon Rufus Deering, of Portland, Maine, gave $2,000 toward a building suitable for the work of this school. A building was erected which will cost, when completed, $5,000. This building was greatly needed, is highly appreciated and is a fitting monument to the memory of a noble man. It has received the name of "Deering Hall."

Schoolboys of Bhimpore at Gymnastics

Boys' High School

When Dr. M. J. Coldren was in America on furlough in the nineties, he raised $25,000 to establish and carry on a high school for boys at Balasore. The need of this had been apparent for some time, and at once the school took a prominent place in the work of the mission, being the only distinctively Christian high school of its grade among these 4,000,000 people. The care of the school was assumed at first by Rev. A. B. Boyer, a most efficient

and promising missionary from New Brunswick, who was called to his heavenly home after about five years of service. Dr. Burkholder then took charge until Rev. George H. Hamlen, a graduate of Bates College and Divinity School, went out for this purpose in 1894. He has managed the school in a very successful manner.

WOMAN'S WORK

The Woman's Missionary Society was organized in June, 1873, with its own treasury and the power to select and support its own missionaries under approval by the Board of the Free Baptist Foreign Mission Society. The Woman's Society included work for both the home and foreign fields, and has accomplished large things for both. In 1906 the General Conference and the Woman's Society adopted a plan by which the General Conference became responsible for the work in India previously cared for by the Woman's Society, the women still retaining interest in the mission and working for it.

Girls at Sinclair Orphanage, Balasore

ORPHANS

Famine, cholera and other scourges have constantly thrown many children into the hands of the missionaries. The women of the mission have been especially interested in orphan and homeless children. Much of the strength of the noble Lavina Crawford at Jellasore was devoted to her girls' orphanage, where she cared for as many as 125 at one time. From this sacred home have come many of the noble women workers among the native Christians. After Miss Crawford's death the orphans of her home were taken to Balasore, where through the generosity of Rev. and Mrs. J. L. Sinclair of Lakeport, N. H., a well-equipped orphans' home was established, called Sinclair Orphanage. For many years Mrs. Dorcas F. Smith was the very efficient superintendent of this orphanage, and at the present time Miss E. E. Barnes has charge of the institution. The family averages about sixty-five girls. There is an orphanage for boys at Balasore, superintended by Mrs. E. J. Hamlen, with about eighty in the family. Two orphanages at Bhimpore, one for boys and one for girls, average from 30 to 50 in each. More recently an orphanage named the Nellie Phillips Orphanage has been established at Santipore by Rev. and Mrs. Z. F. Griffin. Who can tell how many by this means have been saved from premature death to lives of large usefulness? The orphanage work is genuine missionary service.

An Orphanage Product

ZENANAS

The privilege of visiting and teaching in the zenanas has been confined to the women, though not to those of the Woman's Society. The customs of the country would not permit men to enter these homes ordinarily. The first zenana work among Hindus in Midnapore was done by Miss Julia E. Phillips (now Mrs. Burkholder) and Mrs. J. L. Phillips in February, 1886. God seemed to give them an intense desire to get into the homes of the higher class women, while at the same time he opened the way for them to do this. It required courage, tact and persistency, but these were at hand, and an entrance once effected, the opportunity for good became a reality.

The first Mohammedan zenana opened to the missionary in Midnapore, probably in Bengal, was brought about by an invitation from a high caste family to Dr. Mary W. Bacheler when she was a little child, and by her simple, but God-directed answer. Her father was called to attend a woman critically ill. The woman was blanketed and concealed as much as possible, so as to be hidden from a strange man. The child Mary, who accompanied her father, was brought in, and pleased the women with her prattle. They invited her to come again, whereupon she answered that she would if her mamma might come too. Consent was given; the mother came with her discretion and gospel message, and so was opened the first of the many Mohammedan doors in this mission.

Doubtless zenana teaching is doing more than any other thing to break up the exclusiveness of female society among these people. Says one: "O these zenanas! What mysterious places they are! You see nothing from the outside but a wall, or a mud house without a wall; but you follow your guide, and go and go, turning corners, passing through dark, covered passages, through one place and then another, till at last you arrive at the inevitable court, open to the sky." And this seems to illustrate the struggle of the missionary in connection with the zenana and its results.

FAMINE

This country, dependant upon the annual rains for land products, has its famines. When the rains for two and especially three successive years fail, then famine is sure to come, bringing want, intense suffering and the harvest of death. At this time the sympathies and pocketbooks of the missionaries, the devices and provisions of the English government, are not sufficient to meet the demands. The jackals and vultures reap the largest harvest. All descriptions of these conditions are most pitiful and painful. No such large additions have been made to the Christian communities of this mission as were made by famine in the Telugu field, but nevertheless, here famine has given the missionaries large opportunity to labor among the hungry on Christian principles, and thus reveal Christ to the suffering natives, with good results.

THE SANTALS

On account of the primeval simplicity of the Santals and the marvelous progress they have made since they

A Santal Home

were discovered by our missionaries, they deserve special notice. They evidently belong to the aboriginal tribes, and their origin is not known. In 1838 or 1839, missionary Noyes came in contact with some of them while on a tour which took him to the hills and jungles on the western border of the Bengal field, where they are located. Very unexpectedly to him he came upon one of their villages in a dense jungle, and was surprised to find himself suddenly out of touch with the Oriyas, and among a people who could not understand a word which he spoke. They were much darker than the Oriyas, with different features, and an entirely different language. When he asked them if they could read, an old man who could speak some broken Oriya replied that they were wilderness men and had no occasion to learn letters. Although the Hindus look upon them as their inferiors they present a happy contrast to the former in many ways. Caste has never troubled the Santals. They have never embraced the Hindu religion, worshiping instead the sun, which they believe to be, or to represent, God. They have no temples, no priests, no images. The master of a family officiates as its priest, and performs the worship, either in a dwelling house or under a tree. They also adore the departed spirits of their fathers. They consider themselves the aborigines of the country, and esteem the Hindus as their conquerors. They do not marry until they reach the age of sixteen or seventeen. The man first marries himself to the woman by putting some paint on her forehead, after which the woman confesses herself his wife by anointing his head with oil. Unlike the Hindus they do not burn but bury their dead. They live by husbandry and by distilling spirits from rice. Except for their language, they resemble the Khols in every particular. When first discovered they had more than 200 villages scattered through the Morbhanj country. These people are regarded as truthful and honest. The women are the every-day companions of their husbands and do not veil their faces when they meet with men as do the

Hindu women. Both men and women are passionately fond of music, and will spend entire nights in singing, dancing and indulging in their native drink. Although they have lived among the Oriyas from time prehistoric, they have nevertheless preserved their distinct tribal individuality.

Mr. Noyes had not much opportunity to meet these people, but in 1841 Dr. Jeremiah Phillips and Dr. Bacheler made a tour among them and became deeply interested. Afterwards both of these missionaries devoted much time to them. In June, 1845, Dr. Phillips obtained the assistance of one of their men, and set about learning

Church at Bhimpore

the Santali language. The work was slow but pleasant. At length he formulated for them a written language, and in 1854 they had "An Introduction to the Santali Language," consisting of a "Grammar," "Reading Lessons" with a vocabulary, a "Primer" of twenty-four pages, a "Sequel" of twenty-four pages, a tract on "The Source of True Religion," the "Gospel of Matthew," in print, the remaining three gospels, Genesis and twenty chapters of Exodus in manuscript, with

work at Santipore, which had been undertaken with special reference to the Santals, in a prosperous condition.

Among these people, the work of education and evangelization has gone steadily forward, although the Bengali language is generally encouraged for their schools. From their rude mud huts and benighted homes have come Christians, teachers and preachers so bright and active that the mission has a very pardonable pride in them. From those who were no people, God has made a people greatly respected and loved.

After going to Midnapore, Dr. Bacheler and Mrs. Bacheler did much for them, especially those located north of that city. In 1865 Dr. James L. Phillips with his wife and Miss Julia E. Phillips (afterwards Mrs. Burkholder) located with the Bachelers at Midnapore. This brought the eloquent Dr. Phillips in close touch with the Santals, and like his father he became deeply interested in them. In 1869 six Santals, all heads of families, were baptized; three of them were brothers, men of means, related to a long line of Santali rajahs, then nearly extinct. These brothers lived in Bhimpore, the oldest one being the head-man of the village, and a man of considerable influence. As a result, a mission station was established at Bhimpore, Dr. J. L. Phillips located there as station superintendent in 1873 after having studied the language of this people, and thus he became the first exclusively Santali missionary, supplying a long-felt need.

On July 17 of that year a chapel was dedicated, built and paid for by the Santals themselves, and on January 1, 1874, a church was organized consisting of forty-two members, soon increasing to fifty-six, forty-one of this number being Santals. With this church as a center the work has been carried on successfully in surrounding villages for miles. Since the labors of Dr. J. L. Phillips here the work came into the hands of Dr. Bacheler again, then to Dr. T. W. Burkholder, Rev. E. B. Stiles, Rev. J. H. Oxrieder and now Dr. A. L. Kennan, who is making constant progress here. Perhaps no work

throughout the mission has been any more satisfactory than this work among the Santals.

INDUSTRIAL WORK

With more or less prominence industrial work must needs find its place in the mission. Those who break caste and become Christians must find ways of caring for themselves, and better ways than any they have before known. Girls have been taught domestic work, boys various means of employment and more recently manual training of higher grades. Rev. Burleigh B. Smith was a pioneer in this special department and very successful. Perhaps manual training has reached as high a degree of excellence at Balasore as in any place, this being under the care of the Hamlens. It is still something of a question, "In what direction?" and "How far?"

Professor Anthony Traveling by Litter

FINALLY

All the horrors of child marriage and child widowhood known to Hinduism prevail among the Bengalis and

Oriyas, also the inhuman and belittling influences of caste. Caste has been defined as the chief characteristic of Hinduism. "A man is regarded as a Hindu so long as he observes the rules of his caste." Is it any wonder, then, that Hindus hold tenaciously to caste? There are, however, other influences at work together with Christianity to put this monster to rout. They will eventually succeed.

The first name of this Society occupying the Bengal field was "The Freewill Baptist Foreign Mission Society." The Constitution has been amended several times. In 1883 the name was changed to "The Free Baptist Foreign Mission Society." In 1891 the denomination secured a charter constituting a corporation for religious, missionary, educational and charitable purposes, under the name of the "General Conference of Free Baptists." The Free Baptist Foreign Mission Society, the Woman's Missionary Society, the Home Mission Society and the Education Society were empowered to transfer to this General Conference all their real and personal property and estate, and all their powers, privileges, rights and immunities, so that since 1891 the Free Baptist denomination has no longer had missionary or education societies, but is itself a foreign mission society, a home mission society and an education society.

In the General Conference convened at Ocean Park, Maine, in July, 1910, Free Baptists voted to cooperate with the Baptists of the Northern Baptist Convention in mission work, by which vote the Bengal field was brought into that relationship and is administered by the American Baptist Foreign Mission Society. Mr. Aitken, formerly editor of the *Indian Witness*, has said, "I have seen more than half of the missions of India and am personally acquainted with most of the workers. I have never seen one mission field where the fervor and enthusiasm is kept up as it is in Orissa."

Probably one of the strongest and most promising stations in the mission now is the one most recently established at Kharagpur, on account of its being a

prominent railroad center. It is possible for the superintendent to carry on his work by using the English language. The Oxrieders and Colletts have shown remarkable adaptation to the demands here. The Phillips Memorial Church recently erected, largely by the gifts of one of the daughters of Jeremiah Phillips and her husband living in this country, is one of the best in the mission.

The mission has been twice visited by its Secretaries, Rev. Thomas H. Stacy, D. D., in 1890–91, and Professor A. W. Anthony, D. D., accompanied by Rev. T. S. Barbour, D. D., in 1910–11.

While in this record it has been necessary to speak of many of the missionaries, especially of the pioneers in different departments, there are others worthy of special mention, and those who have reached the field more recently may become equally efficient. From the first, three agencies have worked together, in contributing to present results, namely, God, the missionaries and the praying, contributing, inspiring people at home, and these have been ably aided by the native Christians.

Phillips Memorial Church at Kharagpur

ROSTER OF MISSIONARIES TO BENGAL

Complete to May 1, 1912

Explanation of terms: * deceased while in service; † retired from the mission and still living; ‡ retired from the mission and since deceased.

Name	*Date of Arrival*
†Ager, George	1889
Ager, Mrs. George	1889
‡Bacheler, O. R., M. D.	1840
*Bacheler, Mrs. O. R.	1840
‡Bacheler, Sarah Merrill (Mrs. O. R.)	1846
*Bacheler, Harry M., M. D.	1886
†Bacheler, Mrs. Harry M.	1886
Bacheler, Mary W., M. D.	1873
Barnes, Emily E.	1894
*Boyer, A. B.	1886
†Boyer, Mrs. A. B.	1886
‡Bomwetsch, Miss R. D.	1905
‡Brown, F. W.	1889
‡Brown, Mrs. F. W.	1892
*Burkholder, T. W., M. D.	1878
Burkholder, Mrs. Julia Phillips	1864
Butts, Ella M.	1886
Coe, Amy B.	1909
*Coldren, Milo J.	1879
Coldren, Mrs. Milo J.	1881
Collett, C. A.	1904
Collett, Mrs. C. A.	1904
‡Cooley, R.	1849
‡Cooley, Mrs. R.	1849
Coombs, Lavina C.	1882
‡Covil, Henry	1855
*Crawford, Lavina	1852
†Dawson, Ethel	1903
‡Dow, James C.	1844
‡Dow, Mrs. James C.	1844
†French, Mary E.	1874
Frost, Harold I.	1911
Frost, Mrs. Harold I.	1911
†Frost, Robert D.	1874
†Gaunce, Miss L. E.	1894
†George, F. D.	1884
‡George, Mrs. F. D.	1884
Goodrich, Clara V.	1912
Gowen, Sadie B.	1909
Griffin, Z. F.	1883
Griffin, Libbie Cilley (Mrs. Z. F.)	1873
†Hallam, E. C. B.	1857
*Hallam, Mrs. E. C. B.	1857
†Hallam, Lydia (Mrs. E. C. B.)	1866
Hamlen, G. H.	1894
Hamlen, Mrs. G. H.	1894
†Hooper, Jessie B.	1878
Kennan, A. L., M. D.	1899
Kennan, Mrs. A. L.	1899
†Lawrence, Richard M.	1874
Lawrence, Mrs. Frankie Millard (Mrs. Richard M.)	1878
†Libby, Susan R.	1874
Lougher, E. H.	1898
Lougher, Mrs. E. H.	1898
†Marshall, A. J.	1873

Name	*Date of Arrival*
†Marshall, Mrs. A. J.	1873
†Millar, Miss	1882
*Miller, Arthur	1859
†Miller, Mrs. Arthur	1859
†Miner, Melville C.	1890
‡Miner, Mrs. Melville C.	1890
Murphy, H. R., M. D.	1900
Murphy, Mrs. H. R.	1900
‡Noyes, Eli	1835
‡Noyes, Mrs. Eli	1835
Oxrieder, J. H.	1902
Oxrieder, Mrs. J. H.	1902
*Phillips, Jeremiah	1835
*Phillips, Mary Beede (Mrs. Jeremiah)	1835
*Phillips, Mary Gremditch (Mrs. Jeremiah)	1839
*Phillips, Hannah Cummings (Mrs. Jeremiah)	1840
‡Phillips, J. L., M. D.	1864
‡Phillips, Mrs. J. L.	1864
*Phillips, Ida O.	1887
‡Phillips, Helen M., M. D.	1881
†Phillips, Bebe	1894
†Scott, Miss J. J.	1893
*Smith, Burleigh B.	1852
*Smith, Dorcas D. (Mrs. Burleigh B.)	1852
†Stiles, Edwin B.	1888
†Stiles, Mrs. Edwin B.	1888
†Stone, Mrs. Harriet Phillips	1878
†Thompson, Shirley Smith, M. D.	1900
†Wile, Edna C.	1894
Wyman, Herbert E.	1894
Wyman, Mrs. Herbert E.	1894

MISSION STATIONS IN BENGAL

Name	*When Opened*
Balasore	1838
Jellasore	1840
Midnapore	1844
Santipore	1865
Bhimpore	1873
Chandbali	1886
Bhadrak	1890
Contai	1892
Kharagpur	1902

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